

invoked by me: let them not take us into unfavourable\*

thought.<sup>1</sup>

16. May we ever, gods, enjoy great and uninter-  
rupted felicity.<sup>2</sup>

17. May we ever be participant of the unprece-  
dented, joy-conferring, and well-guiding protection of  
the ASWINS: bring to us, immortal (Aswifls), riches,  
male progeny, and all good things.

. XII. (XLIV.)

The deities are the same; the *Bishi* is AVATS!BA of the race of KASYAPA; the metre of the fourteenth and fifteenth verses is

*Trititobh*, of the rest *Jagati*.

18. In like manner as the ancient (sages), those our predecessors, as all sages, and those of the present period, (have obtained their wishes by his praise), so do thou by praise extract (my desires) from him who is the oldest and best (of the gods)> who is seated on the sacred grass, who is cognizant of heaven, coming to our presence, vigorous, swift, victorious, for by such praises -thou exaltest him.<sup>3</sup>

19. Do thou, (INDKA), who art radiant in heaven, spread through the regions, for the good (of mankind), those the beautiful (waters) of the unyielding cloud: doer of good deeds, thou art the preserver (of men), not (destined) for their detriment: thou art superior to all delusions; thy name abides in the world of truth.

20. He, -(AGNI), is associated with the perpetual

<sup>1</sup> See verse 16 of the preceding *S&fcta*.

<sup>2</sup> See verse 17 of the preceding *Snkta*.

<sup>3</sup> Or *anu ydsu varddkaze* may be applied to *Indra*,. thou prosperest, *Indra*, by such praises: this is *Mahidhara*'tex-planation, -which differs in some other respects from that of